SUP News

A PUBLICATION OF THE NATIONAL SOCIETY OF THE SONS OF UTAH PIONEERS

Vol. 3 JUNE, 1956 No. 6

The Jefferson Hunt SUP Plaque unveiled in Huntsville, Utah, June 8, 1956, L. to r., President David O. McKay, principal speaker for the occasion; Bishop Leland J. Montgomery, in charge of the ceremonies for the community; President Horace A. Sorensen; J. Earl Felt, president, and William Farrell, first vice president, of the Jefferson Hunt Chapter, SUP of Huntsville.

Jefferson Hunt Marker Unveiled by SUP

A bronze memorial plaque, 16 by 22 inches set on a ten foot cement marker was unveiled Friday, June 8th at Huntsville, Utah, by the National Society, Sons of Utah Pioneers, The Local Huntsville chapter, SUP, the community of Huntsville and the Jefferson Hunt Family Association, in memory of Captain Jefferson Hunt, original commanding officer of Company A, Mormon Battalion -and founder of the community at the head of Ogden Canyon.

Approximately 500 people gathered on the Huntsville town square for the occasion, including family members from all over the country. Many SUP members trekked to the ceremonies by bus, as did a special detachment of the SUP reactivated Mormon Battalion.

After an "all horse drawn" pioneer parade down the main street of the town, led by the Mormon Battalion, everyone gathered on the square to hear President David O. McKay speak about the famous colonizer, soldier and guide, and offer the dedicatory prayer.

Other speakers included President Horace A. Sorensen of the National Society, SUP who presented the plaque to the city, Major General Nicholas G. Morgan Sr., Bishop Jack West of Glendora, California, who represented the family, and Bishop Leland J. Mont-

(See PLAQUE, Page 2)

North Ogden Organizes Ben Lomond Chapter

Thanks to the excellent work of Brother Joseph F. Ballif, Jr., North Ogden got together the evening of Friday, June 8th, and organized the Ben Lomond Chapter, SUP.

Officers for the new chapter were elected as follows: Joseph F. Ballif, Jr., president; Nephi J. Brown, 1st vice president; John W. Gibson, 2nd Vice president; George F. Simmons, secretary-treasurer; Harold L. Ward, historian; Frederick Barker, chaplain.

The office of judge-advocate for the chapter will be filled at a later date. The chapter voted to meet at 7:30 P.M. on the third Friday of each month. (Place to be announced.) It was also decided to make such meeting a dinner meeting and to invite the ladies on about three occasions each year.

Thirteen members paid their dues June 8, and about eighteen more have their applications now complete. It is rumored the chapter will be limited to about fifty members and when this figure is reached, the rolls will be closed.

Why the Mormon Battalion Marched

(Editor's note: This history of the Mormon Battalion is excerpted from the narrative of Sergeant Daniel Tyler, a member of the Battalion, and published by Tyler in 1881.)

From the time the Saints first consented to leave Nauvoo in order to secure freedom from persecution, rumors and speculations were rife as to their probable destination. It was confidently asserted by many persons in authority that the Government would interfere to prevent them, if they attempted to journey west of the Rocky Mountains.

Governor Ford, in writing to Sheriff Backenstos as early as Dec. 9, 1845, expressed the belief that the Government would prevent their removal, as they would be likely to "join the British." Soon afterwards Amos Kendall, ex-Postmaster General, who claimed to be familiar with the plans of the President and Cabinet, also informed Elder Samuel Brannan that such was the intention. They were to be prevented upon the plea that it was contrary to law for an armed force from the United States to invade the dominion of another government. Of course, the Saints

(See BATTAILON(Page 3)

Two great leaders meet at ceremonies honoring Captain Jefferson Hunt. David Latimer portrays The Great Emancipator while Ross Beatie catches the spirit of The Great Colonizer. Huntsville, Utah, June 8, 1956.

SUP News

NATIONAL SOCIETY OF THE
SONS OF UTAH PIONEERS

Incorporated 1933

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SUP Trekkers from Lehi, Salt Lake City and Bountiful line up in front of their bus minutes before the "all horse drawn" pioneer parade in Huntsville, June 8th. President Horace Sorensen who kneels in front center is clasping the hand of LeRoi Snow, only living son of Lorenzo Snow, fifth president of the LDS Church.

(From PLAQUE, Page 1)

gomery who spoke in behalf of the community.

Lt. Colonel Jay B. Hunt of Provo, a great-grandson of Jefferson Hunt, was in charge of the ceremonies and introduced the honored guests. Jay, incidentally, is second vice president of SUP's National Society.

This is the first plaque the National Society has ever presented and, in the words of President Sorensen, "It's only the beginning."

A feature of the occasion was SUP's Pioneer Village yoke of oxen which were trucked to Huntsville along with an old ox wagon and two handcarts, to give color to the parade. Other features included the famous old Thatcher Carriage formerly of Logan, bearing President Abraham Lincoln and President Brigham Young impersonated by David Latimer and Ross Beatie.

Principals in the Jefferson Hunt Plaque ceremonies relax in the shade. l. to r. front: President and Sister David O. McKay, Major General Nicholas G. Morgan, Sr., Mormon Battalion historian. Rear; Ernest R. McKay, President Horace A. Sorensen and Lt. Colonel Jay B. Hunt, who enginered the ceremonies and assisted in developing the occasion.

Captain Jefferson Hunt

Program For National Encampment In Logan is Announced

A program that will make the Annual Encampment in Logan, July 27, 28, 29 the best is the history of SUP, has been announced by Dr. Joel E. Ricks, 1st vice president of the National Society and General Chairman of the Encampment Committe.

Every chapter in the Society is expected to send one delegate to the encampment for every ten members in the chapter as of July 1st.

Registration for the three days, including all meals, entertainment, and privileges, is as follows. $12 without hotel accommodations. $15 with hotel accommodations on USAC campus (Dormitories). $20 with down town motel delux accommodations. (Get your registration books from your chapter officers NOW.)

President David O. McKay has confirmed that he will be the speaker at the SUP sacred services on Sunday morning, July 29th.

(See PROGRAM, Page 4)

(BATTALION, from Page 1)

did not propose to go as a hostile force, but as peaceable citizens, seeking a home. They had, however, suffered so much in the past without cause, that this new threat was regarded with apprehension. Conciliatory letters were therefore written from Nauvoo to Hon. Stephen A. Douglas and several other members of Congress to secure their influence in opposition to such a measure.

Efforts were also made by the authorities of the Church to obtain Government patronage while journeying westward with a view to securing protection from persecution as well as means of subsistence.

Oregon at that time was in possession of the United States, and President Polk had recommended to Congress that stockade forts be built along the overland route to that distant part, as a protection to emigrants.

In anticipation of a law being passed to this effect, the Saints endeavored to secure the work of building the forts. They knew they could do the work and as cheap as any others, as they expected to travel some distance in that direction. Besides, the means to be earned by such work would greatly aid in supporting them; and the fact of their being in the employ of the Government might serve as a guaranty of their good faith.

In alluding to this, in a circular issued by the High Council, at Nauvoo, Jan. 20, 1846, it was stated that, "Should hostilities arise between the Government of the United States and any other power in relation to the right of possessing the territory of Oregon we are on hand to sustain the United States government to that country. It is geographically ours; and of right no foreign power should hold dominion there; and if our services are required to prevent it, those services will be cheerfully rendered according to our ability."

President Young also wrote to Elder J. C. Little who was presiding over the Saints in the New England States on the 26th of Jan., 1846, as follows: "If our Government should offer facilities for emigrating to the western coast, embrace those facilities if possible. As a wise and faithful man, take every honorable advantage of the time you can. Be thou a savior and a deliverer of the people, and let virtue, integrity and truth be your motto, salvation and glory the prize for which you contend."

On receipt of this letter, Elder Little obtained letters of introduction to Vice President Dallas, Hon. George Bancroft, Secretary of the Navy, and other offials at Washington, and soon afterwards proceeded to the seat of government He obtained an interview with President Polk, and also called upon Hon. Amos Kendall, ex-Postmaster General, who promised to take an interest in his case and see the President about it.

Two days subsequently he was informed by Mr. Kendall that the President designed to take possession of California by the aid of the "Mormons," who would receive orders to push through, take the country and fortify it in the name of the United States.

To execute his design Elder Little was to go forthwith to the camps and raise one thousand picked men to make a dash into and take possession of the country as before stated. They were to have their own officers except the commander, who was to be an apointee of the President. Another thousand were to be sent by way of Cape Horn in a U. S. transport, for the same service.

This was the plan which the President laid before the Cabinet.

Elder Little remained at Washington several days, awaiting definite instructions in regard to the matter, and in the meantime addressed an appeal to the President, setting forth some of the grievances of the Saints, alluding to their intention to journey westward and testifying to their loyalty.

Afterwards Elder Little had another interview with the President, which lasted about three hours. The President informed him that he had read the petition with interest, and that his people should be protected as good citizens, which he believed them to be.

Before leaving, however, the Elder learned, by a subsequent interview, that the design of the President had been changed, and that only five hundred men would be called for. He also learned that the President had instructed the Secretary of War to make out dispatches to Colonel Kearney, commander of the Army of the West, relative to the contemplated Mormon Battalion.

The foregoing will perhaps be sufficient to give the reader a general idea as to how the plan of raising the Battalion was at first conceived.

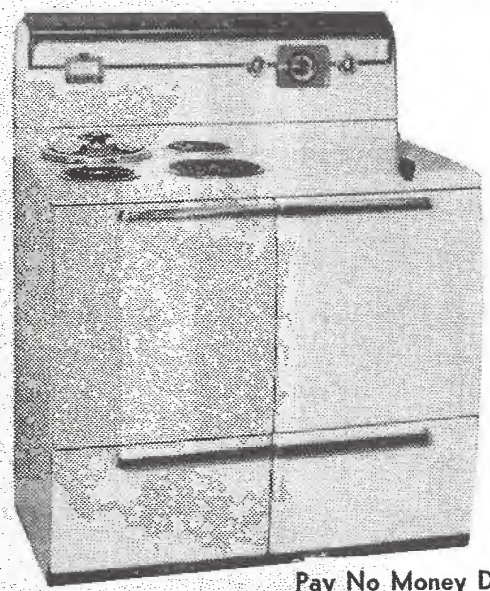
We now give Colonel Kearney's order to Captain Allen.

Headquarters, Army of the West,
"For Leavenworth,
"June 19, 1846.

"Sir:

"It is understood that there is a large body of Mormons who are desirous of emigrating to California, for the purpose of settling in that country, and I have, therefore, to direct that you

(See BATTALION, Page 9)



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President David O. McKay, only Honorary Life Member of The Sons of Utah Pioneers, congratluates President Horace A. Sorensen on the leadership the National Society is taking in honoring Utah's Pioneers. Ernest R. McKay, a former president of the National Society, looks on approvingly. Huntsville, Utah. June 8.

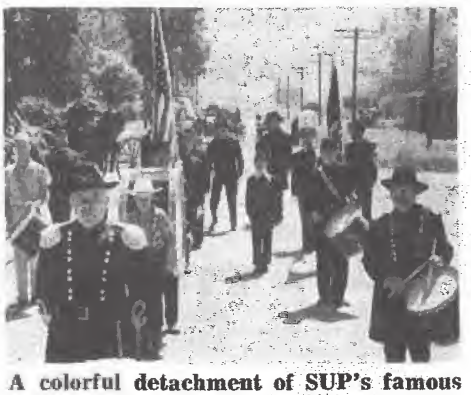
(PROGRAM from page 2)

THE GENERAL PROGRAM FOR THE ENCAMPMENT FOLLOWS:

FRIDAY, JULY 27: Registration. USAC Union Building, 2:30-5:00 P.M. Barbecue, 6:30 P.M. upper Guinavah Park, Logan Canyon. Program 7:45 P.M., Pioneer Stories, Swiss Yodlers, Gaum's Dancers, Community sing, Surprises.

SATURDAY, JULY 28: Business Meeting and annual election of officers College Auditorium, 8:30 A.M.; Musical program for the ladies. Sports and special stunts, 2:00-5:00 P.M., on USAC campus. Mormon Battalion and Pioneer parade, Main Street, 5:39 P.M. President's Banquet, Union Building Ball Room, 8:00 P.M. President's report, honors and recognition.

SUNDAY, JULY 29: Sacred Services, LDS Institute with President David O. McKay, speaker, 9:30 A.M.



A colorful detachment of SUP's famous Mormon Battalion heads the "all horse drawn" pioneer parade at the Jefferson Hunt ceremonies in Huntsville, Utah. June 8. Brigadier General Fred Curtis in foreground.

Chapter and National Society officers get together May 19, to approve National Encampment plans and to set policy for Pioneer Village, l to r., Front row, James E. Burns, N. chaplain, A. L. Smith, N. 4th V. P., Dr. Joel E. Ricks, N. 1st V. P. and general chairman of National Encampment, Horace A. Sorenson, N Pres., Lawrance S. Pinnock, N. Treas., Milton V. Backman, N. judge advocate, Dr. David E. Miller, N. historian, H. Ward McCarty, N. Sec., 2nd row; H. O. Van Orden, Old Juniper, Arthur W. Grix, Ogden Pioneer, Clem Judd, Cedar City; Ronald Kingsbury, Sugar House; Clifton Ludwig, Sugar House; Karl B. Hale, East Mill Creek; Jim Sharp, Salt Lake Luncheon; Henry Graff, Dixie Mission; Rulon Morgan, George A. Smith; Franklin S. Harris, Jr., Univ. of Deseret; Rear row; Claude R. Barker, Box Elder; James Miller, Box Elder; Norman Pitt, Buena Ventura; Wm. L. Woolf, Univ. of Deseret; Melvin T. Woolf, S. Cottonwood; John H. Chase, S. Cottonwood; Chas. B. Cazier, Temple Fork; Geo. B. Everton, Jr., Temple Fork; Heber Gurr, Little Salt Lake; Dr. Walter Kerr, Salt Lake Luncheon Club; H. J. Allen, Hole-in-the-Rock. (Scott Taggart, president of Salt Lake Luncheon club not in picture.)

Weber County Sons of Utah Pioneers to Sponsor Pioneer Saga, "All Faces West" July 13-14-16

What seems to be a natural feeling of patriotic obligation has spontaneously gripped all Weber and Box Elder County Sons of Utah Pioneers and they have unofficially undertaken to sponsor the great Pioneer Musical Drama, "All Faces West" which will again be produced in the Ogden Stadium, the evenings of July 13, 14 and 15, at 8:00 P.M.

"All Faces West", with the great baritone, Igor Gorin portraying Brigham Young, has become one of our nation's most dynamic musical dramas.

Employing the wizzardry of all the cultural arts, the deeply moving spectacle in its picturesque setting under the stars, makes the greatness of the exodus of the Mormon Pioneers from Nauvoo, and their heart-break western, trek an evening never to be forgotten.

Climax after climax is reached as Gorin sings "Come, Come Ye Saints," "Prayer for a Safe Journey," "Fly Lower, Birds," "This is The Place" and "Then Shall The Desert Blossom Like a Rose." Each song is given its perfect setting.

New songs and musical scores have been written for this season's production by composer Roland Parry. One of these is "Let Others Cry," Brigham Young's answer to complainers discouraged with the great desolation of the valley. Another takes a light melodious vein, "What a Wonderful Evening for Singing."

A special highlight of the production is the gripping Mormon Battalion scene when Captain Allen of the U. S. Army makes his call on Brigham Young for 500 volunteers for the war with Mexico. Another is the heart rending scene of the tragic handcart company when the holocust of early winter strikes and loved ones are buried on the plains.

General admission is $1.25; Children, 50c; Reserved seats $1.75. Tickets are on sale in Ogden at Municipal Square.

Tickets are on sale in Salt Lake City at: Glen Bros. Music Co. 74 South Main and at South East Furniture Co. Sugar House, (HU 4-4351) and at Administrative Offices, Sons of Utah Pioneers, (HU 4-1821).

Horace Sorensen Named Managing Director Of SUP Pioneer Village

At the regular Board of Directors Meeting of the National Society, SUP, held May 19th at Pioneer Village, and expanded to include presidents and secretaries of all SUP chapters, the following motion was made by Dr. Joel E Ricks, seconded by A. L. Smith and unanimously passed:

"RESOLVED: That the Executive Board of the National Society of The Sons of Utah Pioneers appoint a Managing Director to take over the management and direction of SUP's Pioneer Village and Museum, whose term of office shall continue from year to year and until his successor is appointed by a vote of not less than 75% of the members of the Executive Board of the National Society, and that the manager be empowered to appoint his own advisory board."

A second motion was then placed before the meeting: "That Horce A. Sorensen be apointed Managing Director of SUP's Pioneer Village and Museum, effective immediately." This motion was passed unanimously.

It is pointed out by the National SUP Board of Directors that the foregoing action in setting up a Managing Director for the Society's Pioneer Village DOES NOT CREATE A SEPARATE CORPORATION but keeps the activity under the over-all cover of the National Society and avoids the evils of the self perpetuating board usually attendant with subsidiary or separate corporations. In this way Pioneer Village remains the property of SUP and is subject to the will of the Executive Board of the National Society. It creates unity and stability.

Temple Quarry Chapter Holds Charter Nite

The National Society's big new Temple Quarry Chapter of Sandy, Herriman, West Jordon and Riverton districts held its formal charter night ceremonies at Pioneer Village, June 13.

The chapter chartered with 44 members and received its handsome certificate from President Horace A. Sorensen, along with a hundred year old, engraved hand-bell to be used at meetings in places of a gavel.

Chapter members brought their ladies and enjoyed a delightful dinner with music served on the Village lawn under the stars. After the chartering ceremonies, presided over by chapter president Marlon S. Bateman, the group of 75 toured the fabulous exhibits of the Village museum. Rolls of the chapter will be kept open another two weeks.

Karl G. Maeser

By Alma P. Burton

At the beginning of the nineteenth century in the city of Meissen, Germany, lived a very successful artist. His exceptional talents were employed in painting chinaware. His young son, a very enthusiastic and ambitious lad, had just announced to his father his great ambitions in life. The father rose from his chair, put his arm around his son and said, as they walked across the room and looked upon a painting of a garden scene hanging on the wall, "My son, I want to tell you a story. Years ago I painted this scene. It was exhibited with the best work from our school and attracted the attention of an important china manufacturer. He asked the artist's name and was told it was the work of John Gottfried Maeser. The manufacturer offered me a flattering salary to enter his employ and paint chinaware, but I refused. Soon a more alluring offer came, but it was as promptly refused. After due consideration, the manufacturer made a third and still more attractive offer for my talent. Poverty stared us in the face and with an over-burdened wife and an under-privileged family I yielded to the temptation and practically sold my birthright for a mess of posttage.

"My son, if it had not been for this temporary touch of success, the creations of my mind might have adorned the great art galleries of the world, and my name might have been written with the great artists of my time, but, Karl., 'I painted for bread too soon.'"

This experience of John Gottfried Maeser made a deep and lasting impression upon the mind of his son, Karl G. Maeser, and served as a guide in determining his decisions throughout his entire life.

Karl G. Maeser had an interesting and wonderful life. He was born January 16, 1828 in old Saxony, the eldest of four sons. The family was one of the most prominent families of the area. They had a special pew in church, and the other distinguishing features of an aristocratic family. His education was broad and varied, including the study of several languages, music, and art. He attended the best schools of his time and was an outstanding student.

One incident will illustrate the exacting manner of the schools. Four students in a graduating class were considered superior to the other graduates. Karl was one of the four, but another student of the four ranked far above the others. When they took their final examination, this brilliant student could not answer a certain question, and as a result his name was dropped from

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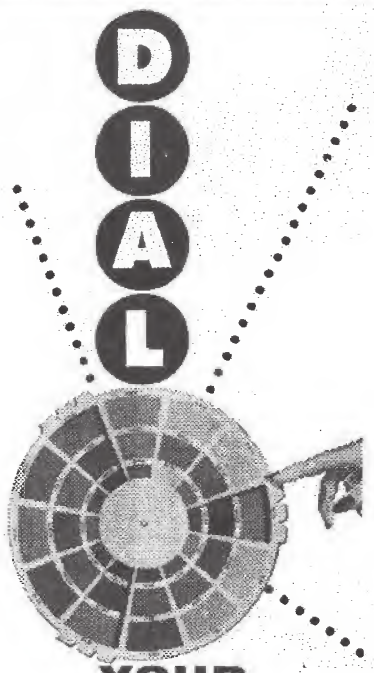

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the place of honor; but he was still able to graduate with his class. This type of training made of Brother Maeser a perfectionist, and he would say, "When you sweep a room, sweep the corners. When you black a boot, black the heels."

He entered the profession of teaching at twenty years of age in Dresden, and served as private instructor in Bohemia. Following this, he became vice-director of the Budich Institute, Neustadt, Dresden.

He married the daughter of the director of the institute. The wedding was one of considerable importance as the bride and groom were from two of the most prominent families in Saxony.

The gospel of Jesus Christ as taught by humble missionaries was responsible for his coming to America. Perhaps the greatest transition ever made in the life of Dr. Maeser came about as he moved from the circle of culture, refinement, freedom from menial tasks and worldly cares to that of the life of a pioneer.

N. L. Nelson, one of his early students, has written, "If Paul's conversion was miraculous, Dr. Maeser's must be called remarkable."

Only great men and women could make an adjustment as difficult as was theirs. The proud professor of Saxony, now the humble Mormon elder was called upon to do menial tasks, to which, in his former position, he had never "stooped." It was customary among the higher German people that a man of Karl's standing never should be seen carrying packages on the street. But when the elders were going to the train, they told him to bring their carpet bag. Karl paced the floor of his room, his pride deeply hurt. The idea of carrying a suitcase was almost more than he could stand, and his wife was also terribily upset to think that he had to do so. He finally said, "Well, they have the priesthood; they have told me to go, and I will go." He surrendered his pride and carried the carpet bags.

Karl G. Maeser's activities as a teacher in the early 1860's in the Salt Lake area arrested the attention of Brigham Young, in whose home he became a private tutor in 1864. The church has always been noted for its missionary activities, and not even the private tutor of Brigham Young's family was exempt from service in the foreign mission. It was announced from the pulpit in the April General Conference of 1867 that Karl G. Maeser was to fulfill a mission to Germany and Switzerland.

Three years later he returned to Utah. Following his return, he taught in the Normal Department of the University of Deseret.

It was while he was teaching in this capacity that an explosion occurred on Arsenal Hill, near the place where the State Capitol is now located. So terrific was the explosion that nearly all the plaster was shaken from the ceiling of the Twentieth Ward schoolhouse. Karl immediately went to find Bishop John Sharp, a man he always went to with his troubles, to relate the incident to him and report that school would have to be dismissed until the building could be repaired.

He found Bishop Sharp in the office of President Brigham Young and told both men of the existing conditions. But as this point President Young interrupted the conversation with the remark:

> "That is exactly right, Brother Maeser; I have another mission for you. We have been considering the establishment of a Church school, and are looking around for a man—a man to take charge of it. You are the man, Brother Maeser. We want you to go to Provo to organize and conduct an Academy to be established in the name of the Church—A Church School."

This was the greatest calling that had come to Karl G. Maeser, one which would most deeply affect his whole life.

It would be natural to suppose that this German professor, with his wealth of experience in teaching and his wonderful background, would feel well qualfied to set up such a program. Instead, he sought the aid of Brigham Young and said to him: "President Young, I am ready to go to Provo; what are your instructions?" "Only this," said the great founder; "you ought not to teach even the alphabet or the multiplication tables without the Spirit of God. That is all, God bless you. Goodbye."

Few words, to be sure, but no group of students ever assembled under the tutorship of Karl G. Maeser who did not feel in his teachings the application of Brigham Young's instructions.

(Concluded in July issue)

(About the author: Alma P. Burton was born in Nephi, Utah, the son of the late Judge and Mrs. Thomas H. Burton. He received his early education in the Nephi Schools, his B. S. Degree from the Utah State Agricultural College, and the M. S. Degree from the Brigham Young University. He has served in positions in the field of business and education in Utah and Idaho. He was a member of the faculty of Brigham Young University from 1948 to 1954. In 1954 he became Superintendent of the Alpine School District. He is author of [Mormon Trail From Vermont to Utah]; [Karl G. Maeser, Mormon Educator]; and co-author of [Readings in L. D. S. Church History], Volumes I and II. He married the former Clea R. Morgan and they have five children.)

Chapter Projects At Village "Going" Fast

Has YOUR chapter decided on its special restoration project at Pioneer Village yet? Better hurry, there is a rush on.

INDIAN GRAVES

by James P. Sharp

When only a young man I rode the range with numerous old timers who showed me places where Indians had been buried. While I never dug down to see, I believed that what they said was true.

The earmarks of an Indian grave are plain to see, and once seen, are never forgotten. They consist of a number of rocks about the size of a man's head. These are partly buried in the ground, leaving possibly four inches above the surface. The rocks are placed in sort of an oblong shape.

The Author; James P. Sharp.

Indians do not dig very deep graves. They scoop a shallow grave and cover the body with stones and earth until the grave is almost full; then they place the large rocks on top. I asked an old Indian why they placed the rocks on the graves, and he said, "Yes, no, me—I

(See GRAVES, Page 8)

Thrills Await You At Days of '47 Rodeo

Just in case many of you have forgotten, it was the Daughters of Utah Pioneers **and the Sons** of Utah Pioneers who originally launched the great idea of **DAYS OF '47.**

It has always been the DUP **and the** SUP who have continued to cooperate in making the celebration **bigger** and **better** each year.

The climax of the month-long **Days of '47,** is of course, the famous World Championship Rodeo staged at the State Fair Grounds in Salt Lake City on July 19, 20, 21, 23, and 24th.

There have been other Rodeos, to be sure. Rodeos are as old as Grandpaw. Rodeos are as individually different as beautiful women. There is the Calgary Stampede, the Pendleton Round-up, Cheyenne Days, Dodge City Days, and the Las Vegas Helldorado. But the cow-pokes, the hardbitten wranglers who really know, and the American connisseur of the Zane Gray saga and of Charlie Russell, all allow that, go where you will, north, south, east, or west, THERE IS ONLY ONE **"DAYS OF '47"** RODEO.

As a Son of Utah Pioneers you should accept two moral obligations; (1) to take your entire family to see the **Days of '47 Rodeo** some nice evening and, (2) talk it up to your friends and acquaintances. Perhaps even take a friend.

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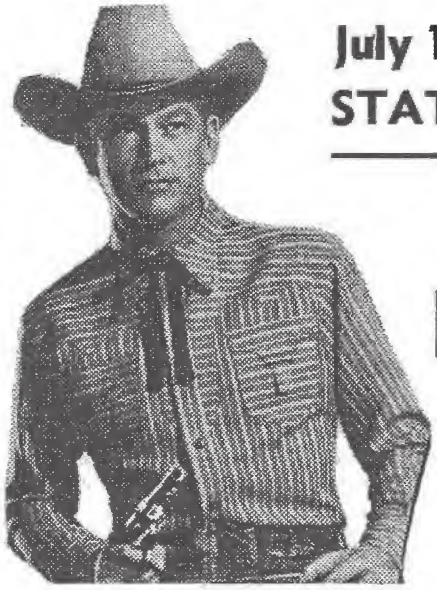

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(GRAVES, from Page 6)

runno" (don't know). Another told me it was to keep the bad spirits from bothering the body as well as to protect it from wild animals.

Most such graves run from southwest to northeast, and usually the largest stone is at one end or the other.

While walking through a patch of sage and scrub oak recently, I saw the earmarks of an Indian grave. It was that of a child, and was three feet in width and four feet in length, while that of an adult would be about four by six feet.

This grave was near the cemetery at Woodland, Utah, and though I made inquiry, no one semed to know anything about it until I went to see my old friend Fred Peterson. Fred is away up in his eighties. He listened and then said, "Wait a minute. Let me think," I waited, and then he went on "Shortly after we came here, a little white girl died of a contagious disease. Graveside services were held. Some Indians came and stood watching while one of us sang; another spoke and another dedicated the grave.

"By golly!" he went on, "those Indians did have a little girl who used to play with the little girl we had just buried. Soon after, the Indian child also died, and they buried her near our cemetery, but where, I do not remember."

Well, I do, and I am not making the location public because shortly after I came to Woodland in 1921 I was sitting on a large rock, fishing in the canal where it first struck the bench land. Ernest White came along and said, "Can't catch no fish sitting on that rock."

"Why?"

"Some sort of a shrine or sacred place for Indians;" he said. See, it was this way. Along about 1910, some Indians were camped here. All day long they had been setting up a terrible ki-yi-ing, and toward sundown, one of the men came and said he wanted something to bribe some evil spirits. These evil spirits, he said, were after a young Indian boy. The Indian wanted two biscuits, a small piece of bacon and a red handkerchief. I gave them to him and he went away. Next morning everything was still, so I went up to their camp, but the Indians had gone.

"A year later, they were back and I asked them about the young boy. The Indian told me the boy had died while the man was after the bribery items. I asked where the child had been buried and he said, "Long far away." I believe he was lying, but I have hunted all over for the grave and can't find it."

"But the things you gave that Indian —what became of them?"

"Next morning when I came back up they were on that rock you are sitting on, so it must be sacred to them."

A lonely grave of a little Indian girl near Woodland.

In 1950 I saw the earmarks of an Indian grave not far from that same place, and went to the store to purchase a grubbing hoe to knock out some large brush that had grown up and dislodged some of the rocks. When some men in the store heard that I wanted to dig up the brush and reset the rocks, they insisted on going and digging down to see what was buried there. I never returned to that grave.

I have always believed that a grave, either for a white man or an Indian, is sacred, and one must not molest such a place. That grave is still as I found it, and will remain so.

When a mere lad I rode the range, and one day was riding across a gully where there was a large ledge on the north slope. About eighteen inches under this ledge was another ledge, possibly four feet wide and ten feet long. It was about shoulder high to my horse, so as I rode along, I noticed up near the far end, a fine specimen of an arrowhead; in fact, one of the finest I have ever seen. I reached in and picked it up. Just then I saw a skull about two feet farther up under the ledge, where it was rather dark.

Then I saw a rattler coiled up right along side of that skull, it had not rattled, but could have easily struck my hand. Then he began rattling. My horse was in for leaving that place and so was I. That is the only rattler that I have ever found that I did not attempt to kill. I tossed the arrowhead back and rode away with haste.

Perhaps it was because as in Willard's book, **Ku Kul Kan,** he records that Indians claim to have a serpent god protector with them always.

Now, for all I know, that rattler had been assigned to guard that skeleton, or the spirit, until such time as Indians are called to their Happy Hunting Grounds.

Next time I find a fine flint arrowhead, I will make sure there is no serpent guarding it.

Wild Life and the Mormon Pioneers

By Claude T. Barnes

In December, 1849, when the Utah settlement consisted of about 450 log cabins and 1,000 wagons, "wild beasts" were so troublesome that two hunting companies were formed, with a total of 84 men, to exterminate them. They succeeded in killing "2 bears, 2 wolverines, 2 wild-cats, 783 wolves, 409 foxes, 31 minks, 9 eagles, 530 magpies, hawks, and owls and 1026 ravens." I have been unable to separate the wolves from coyotes since coyotes were then called "prairie wolves," but the list gives a fairly good picture of obnoxious wildlife about Salt Lake City in the earliest pioneer days.

It will perhaps be a surprise to many to learn that the most uncanny of all North American mammals, the wolverine **(Gulo luscus luscus),** occurred in Salt Lake Valley when the first Mormons came. This large mustelid, which resembles a dark brown, cub-bear with bushy tail and fulvous stripes along its sides, is notorious as a glutton (Gulo is from the Latin "gula", gluttony) also as an incredible robber of trappers' baits without harm to itself. It is nearly extinct in Utah, although I have one record as late as 1955 from the Henry mountains region.

The type specimen of the red fox **(Vulpes fulva macroura)** was taken apparently from the vicinity of Ft. Douglas by Stansbury in 1851. This fox is notable because the cross, silver and black foxes are merely some of its color phases.

When the pioneers emerged from Emigration canyon on July 24, 1847, they discovered Indians herding grasshoppers into brush enclosures for food; and these same Indians, some ten years later actually sold ground roasted grasshoppers to Johnston's army as flour!

All was dry and drear when Brigham Young said: "This is the place," for rattlesnakes were so comon that several were killed on their weary way to the final encampment, frightened black-tailed jack rabbits loped from nearly every patch of sage and coyotes emitted their weird howls from hillside and knoll.

The region about what is now Ninth South and Main, Salt Lake City, was a willowed swamp inhabited by white-tailed deer, an animal long since extinct in Utah except possibly in Daggett County.

Although the buffaloes were exterminated in the Salt Lake Valley by snows of tremendous depth some eleven years before the Mormons arrived, Orson Pratt did find hair from a buffalo bull on the willows of East Canyon; fires from buffalo chips were made at Kaysville as late as 1851, and for many years thereafter skulls were found along the lake shore, especially in the caves of Promontory Point. Being hard put for clothing, the pioneers used any suitable

(TO TOP OF NEXT PAGE)

(WILD LIFE from Page 8)

material they could procure; thus one man in Nauvoo, as Mrs. Horne recorded, was "dressed throughout in a suit made from the curly hair of his dog, which was sheared annually," and as they traveled to Utah the Saints collected the hair of the buffalo from the sagebrush, which they wove into blankets, Goat, deer and elk skins were manufactured into clothing for men and women, although the first rain shrunk them deplorably.

Mule deer were likely not so numerous as at present; nevertheless, when the fort was being constructed in 1848, a herd of them crossing the valley was frightened by the unexpected obstruction and one was killed within the enclosure.

Wolves (**Canis lupus youngi**) were so common that Lorenzo Young recorded, "One night soon after our arrival, I spread some strychnine about, and in the morning found fourteen white wolves dead." This animal is now extinct in Utah, although I do get a rumor now and again from San Juan County.

Swarms of field mice dug channels under the earthen floors of the cabins, causing the ground to "tremble" so that before one family could sleep they caught fifty or more of them in a bucket of water trapped with a balanced greased board.

Grizzly bears, another mammal now extinct in Utah, roamed the valley; indeed, when Marriotsville, near Ogden, was settled by three families in 1850, it was "infested with wolves and bears," some of them grizzlies.

Mink and beaver were not all trapped out in the canyons, and the "catamount" (mountain lion) was frequently mentioned, as was the "elk" (wapiti), another mammal that nearly became extinct in Utah before fresh stock was imported from Wyoming. The pioneers had little contact with antelopes, which existed in Utah desert regions, nor did they refer to the moose, the occurrence of which is only accidental here anyhow.

Bobcats (Lynx rufus pallescens) were, and still are, fairly common throughout northern Utah, as were skunks, but that valuable mammal, the badger, is unfortunately not so numerous now as then.

House mice appeared early, but, of course, no black rats nor Norway rats until much later; nor in the beginning did they find angle worms. Bed bugs were a nuisance "brought with green timber from the canyons." They probably mistook the flat bug (**Aradus hub bardi**) for a bed bug. Small mammals, squirrels, chipmunks and the like, occurred much as they do today.

(About the author: Claude T. Barnes, lawyer, farm manager, banker, mammalogist, ornithologist, poet, biographer, essayist and philosopher is a native of Kaysville, Utah. Educated at the Universities of Utah, Chicago, Michigan. Fellow Zoological Soc. of London; Fellow, Philosophical Soc. of England. Hon. Fellow Eugene Field Soc.; Charter Memb. Am. Soc. of Mammalogists; Chater Meb. Soc. for Study Evolution; Memb. Am. Ornithologists Union, etc. Some of his books: "Utah Mammals," "The Wending Year" [poetry], "The Grim Years" [biog.] "Towards The Eternal" [biog.] "The Duration of Mind [philosophy], "Some Arts of Living" [essays]. Listed in Who's Who in Am. Ed., in the West, in Commerce and Industry, International Blue Book, Principal Poets of the World and Who Knows and What.)

(BATTALION, from Page 3)

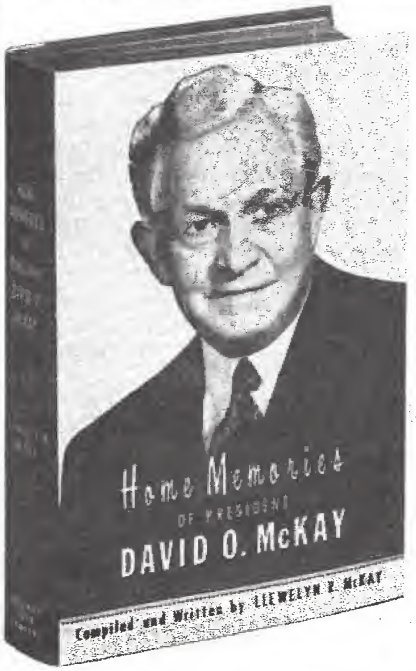
will proceed to their camps and endeavor to raise from among them four or five companies of volunteers to join me in my expedition to that country, each company to consist of any numbr betwen seventy-three and one hundred and nine; the officers of each company will be elected by the privates and subject to your approval, and the captains then to appoint the non-commissioned officers, also subject to your approval. The companies, upon being thus organized, will be mustered by you into the service of the United States, and from that day will commence to receive the pay, rations and other allowances given to the other infantry volunteers, each according to his rank. You will, upon mustering into service the fourth company, be considered as having the rank, pay and emoluments of a lieutenant-colonel of infantry, and are authorized to appoint an adjutant, sergeant-major and quartermaster-sergeant for the battalion.

"The companies, after being organized, will be marched to this post, where they will be armed and prepared for the field, after which they will, under your command, follow on my trail in the direction of Santa Fe, and where you will receive further orders from me.

"You will, upon organizing the companies, require provisions, wagons, horses, mules, etc. You must purchase everything that is necessary, and give the necessary drafts upon the quartermaster and commissary departments at this post, which drafts will be paid upon presentation.

"You will have the Mormons distinctly to understand that I wish to have them as volunteers for twelve months; that they will be marched to California,

(See BATTALION, Page 10)



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Company D., Mormon Battalion, Logan. Captain Jesse P. Rich, commanding. This is probably the most active and the most colorful unit of the battalion. It claims to be the largest unit of the battalion, with the largest membership and has the most members in uniform. Colonel Fred Reese, executive officer of the battalion is shown on extreme right in first row.

(BATTALION, from Page 9)

receiving pay and allowances during the above time, and at its expiration they will be discharged, and allowed to retain as their private property, the guns and accourtrements furnished to them at this post.

"Each company will be allowed four women as laundresses, who will travel with the company, receiving rations and other allowances given to the laundresses of our army.

"With the foregoing conditions, which are hereby pledged to the Mormons, and which will be faithfully kept by me and other officers in behalf of the government of the United States, I cannot doubt but that you will, in a few days, be able to raise five hundred young and efficient men for this expedition.

"Very respectfully, your obedient servant,

(Signed) S. F. Kearney,
Colonel of First Dragoons
"Fort Leavenworth."

Acting upon this order, Captain Allen proceeded to Mount Pisgah, one of the camps of the Saints, and explained the object of his visit by issuing the following:

Circular To The Mormons

"I have come among you, instructed by Colonel S. F. Kearney, of the U. S. Army, now commanding the Army of the West, to visit the Mormon camps, and to accept the service, for twelve months, of four or five companies of Mormon men who may be willing to serve their country for that period in our present war with Mexico; this force to unite with the Army of the West at Santa Fe, and be marched thence to California, where they will be discharged.

"They will receive pay and rations, and other allowances, such as volunteers or regular soldiers receive, from the day they shall be mustered into the service, and will be entitled to all comforts and benefits of regular soldiers of the army, and when discharged, as contemplated, at California, they will be given, gratis, their arms and accourtrements, with which they will be fully equipped at Forth Leavenworth. This is offered to the Mormon people now.

"This gives an opportunity of sending a portion of their young and intelligent men to the ultimate destination of their whole people, and entirely at the expense of the United States, and this advanced party can thus pave the way and look out the land for their brethren to come after them. Those of the Mormons who are desirious of serving their country, on the conditions here enumerated, are requested to meet me without delay at their principal camp at Council Bluffs, whither I am now going to consult with their principal men, and to receive and organize the force contemplated to be raised.

"I will receive all healthy, able-bodied men of from eighteen to forty-five years of age.

"J. Allen, Captain 1st Dragoons
"Camp of the Mormons, at Mount Pisgah
"one hundred and thirty-eight miles east of Council Bluffs, June 26, 1846.

"Note:—I hope to complete the organization of this battalion in six days after my reaching Council Blufs, or within nine days from this time."

Mormons Hold Council

A meeting of the High Council of Mount Pisgah was called, before which the foregoing circular was read, but the only thing the council felt authorized to do was to treat the government agent with courtesy and respect, and give him a letter of introduction to President Brigham Young and other authorities at Council Bluffs, which they did.

Elder Wilford Woodruff, of the quorum of the Twelve Apostles, who was at the time in Mount Pisgah, dispatched a special messenger to inform President Young of the arrival of Captain Allen, and the object of his mission.

On the 1st of July, Captain Allen having arrived at Council Bluffs, a council composed of President Brigham Young, George A. Smith and Levi Richards, was called. Before this council, Captain Allen made known his errand.

It may well be imagined that many of the Saints hesitated about responding to this call. It was not from lack of courage either. The danger of such an expedition would never have caused them to shrink or falter; but they had been deceived so many times by those who held authority in the nation that they looked upon this new requisition with distrust.

The Saints were in peculiar circumstances. They were scattered all the way from Nauvoo to Council Bluffs, and even west of there, for some had crossed the Missouri. They were destitute, having been forced to part with nearly every available thing to procure bredstuffs. The poor and sick and helpless who had been left in Nauvoo were looking to those in the advance camps to help them, and many of the latter were under promise to do so.. They had hostile Indians in advance of them, and still more hostile Missouri and Illinois mobocrats in their rear. Responding to the call would prevent the pioneer company, which for several days previous had been making preparations to start, from pushing forward to the mountains that year. How were their families to exist in that wilderness when winter came on? How would the helpless women and children do if the fathers and brothers, upon whom they had depended upon for supoprt and protection, were taken away? These were questions that were bound to arise.

Assistance in emigrating with their families westward, would have been hailed with joy. Work of any kind and at any price, on the route of their proposed journey, by which they could earn a subsistence, would have been considered a God-send. But joining the army and leaving their families in such a condition was repugnant to their feelings. Such a thing had never been thought of, much less asked for, by the Saints. The assertion which has been made by their enemies: that they desired and solicited the privilege of joining the army to go against Mexico, leaving their wives and children homeless and destitute wanderers on the banks of the Missouri, is a base libel on the character of the Saints. They were loyal citizens, but they never expected such a sacrifice would be required of them to prove their loyalty to the gov-

(TO TOP OF NEXT PAGE)

ernment. Though Captain Allen represented the call as an act of benovelence on the part of the government, and assured the Saints that here were hundreds of thousands of volunteers in the States ready to enlist, it is doubtful whether he would have got one of the Saints to join him if it had been left to his own influence. Indeed, it is said that he admitted afterwards that he could not have blamed the people if they had refused to respond. He would not himself, even to save the government.

The condition of the people as Captain Allen passed their camps and the kind treatment he everywhere met, including that of the High Council at Mount Pisgah, had touched a tender chord in the brave officer's manly heart. His manner was pleasing, and he gained the good will of the people quite readily; but it required something else than his influence to raise the Mormon Battalion.

On receiving the call, President Young and those associated with him in council decided almost instantly that the Battalion should be raised. There is much, however, to prove that they did not regard it simply as an invitation which they could accept or decline with inpunity. Presdent Young said, "we want to conform to the **requisition** made upon us, and we will do nothing else till we have accomplished this thing. If we want the privilege of going where we can worship God according to the dictates of our consciences, we must raise the Battalion."

President George Q. Cannon, writing upon this subject, says, "Captain Allen did not inform the people—for the reason, probably, that he knew nothing about it—what the design was in case the Battalion was not raised. The secret history of the transaction is, as President Young was afterwards informed on the best of authority, that Thomas H. Benton, United States Senator from the State of Missouri, got a pledge from President Polk, that if the Mormons did not raise the Battalion of five hundred, he might have the privilege of raising volunteers in the upper counties of Missouri, to fall upon them and use them up."

President David O. McKay examines Mormon Battalion standard with Brig. Gen. Fred Curtis, comanding officer. The battalion standard is a replica of the famous original on exhibit at SUP's Pioneer Village.

To say the least of it, it was a very severe test of their loyalty. President Young "asked the people to make a distinction between this action of the general government, in calling upon them for volunteers, and their former oppressions in Missouri and Illinois," and with a full sense of the sacrifice required, the people responded.

President Brigham Young, Heber C. Kimball and Willard Richards rode back to Mount Pisgah, visiting all the intermediate camps by the way, as recruiting sergeants, and sent epistles to Garden Grove and Nauvoo explaining what was required, and urging an immediate response. At the same time others were busy in the vicinity of Council Bluffs, raising all the volunteers they could.

President Young encouraged the men by assuring them that their families should be cared for, that they should fare as well as he did, and that he would see that they were helped along. He also predicted that not one of those who might enlist would fall by the hands of the nation's foe, that their only fighting would be with wild beasts; that there would not be as many bullets whistle around their ears as did around Dr. Willard Richards' in Carthage jail, etc.

These predictions were repeated in President Young's farewell address to the command at Council Bluffs. The sequel will show, improbably as it naturally looked at the time and during the travels of the Battalion, that these predictions were literally fulfilled.

On the 16th day of July, 1846, four companies of over four hundred men, all told, and part of the fifth, were mustered into the service of the United States, at Council Bluffs, Iowa Territory. Pay and rations dated from this period. The fifth company was soon afterwards filled.

(END)

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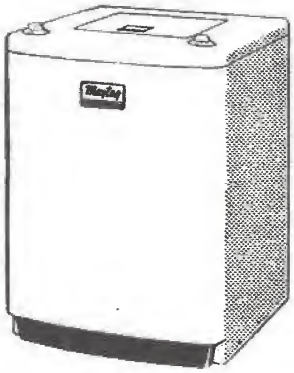

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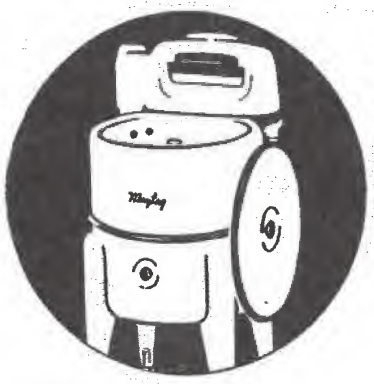

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